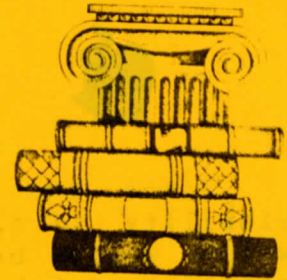




SCHOOL OF ARTS & SCIENCES

COLLOQUIA



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Edited by Margaret Canavan and Barbara McManus

Don't Sell the Steak--Sell the Sizzle!

Precipitous declines in freshman enrollments over the past two years at SAS present a matter of great concern to all of us, and it is heartening to observe the constructive manner in which members of the faculty are addressing this issue.

As a practitioner and professor of marketing, this writer has previously stated to his colleagues that he sees the solution to the problem through adopting an aggressive marketing approach to freshman enrollment. "Marketing" means more than just advertising and selling a product; it embraces all the broader aspects of product, price, promotion, and physical distribution. We marketers also know that people really do not buy "things," but rather expectations of the benefits perceived to result from buying "things".

The School of Arts and Sciences offers an appealing product. That product is clearly career preparation within a liberal arts setting. Our major student concentrations of communication arts, business, psychology, art, and fine arts will embrace approximately 75 per cent of the graduating class of 1985. The students in those concentrations will have completed approximately 65 per cent of their course credits in the liberal arts area. This writer believes that such a distribution between liberal arts and so-called professional courses represents a good balance for students seeking career preparation programs. So our product is indeed appealing and need not be structurally changed.

The late, renowned marketer Elmer Wheeler once wrote, "Don't sell the steak--sell the sizzle!" The "sizzle" in the product offer of SAS is clearly career preparation. That's what our customers obviously are seeking, and any aggressive marketing plan should focus on what customers are seeking.

The writer was most heartened and pleased by Sr. Anne Bunting's reference in the previous issue of Colloquia to the fact that our founders were "dedicated to the education of women in the liberal arts and in professional studies." The fact that professional studies have become the "sizzle" should not change the curriculum balance; however, if we hope to increase and broaden our range of new customers, we should focus more on selling the "sizzle"--not the steak!

Russel R. Taylor



The Core Evaluation Committee

Since the Core Evaluation Committee was asked to explore the viability of establishing a new, permanent set of general requirements which would begin with the freshman class entering next fall (necessitating a February deadline for final approval), we decided to gather opinion and data on several fronts at once. As you know, we first asked departments/divisions to comment on the strengths and weaknesses of the Core from their own perspective, further requesting that they suggest possible modifications of the Core. Because the intersession break was impending, we attempted to gather as much data as we could in the short time remaining: hence some of us designed and distributed a student questionnaire; others worked with Bea Krauss on a random sample transcript study; still others prepared a survey of faculty opinion. In an effort to evoke concrete responses by giving faculty something specific to react to, we offered five different models for modifying our current requirements; these models incorporated the suggestions received from departments in the first survey. These were not intended as definitive choices, but rather were offered to see if there was strong faculty unanimity about the direction any future requirement system should take; an overwhelming preference for one of the models would indicate that the faculty might be ready to adopt a new, broadly agreed upon set of general requirements by February.

To date, the committee has received 11 responses from departments/divisions (plus one individual faculty member's additions to the divisional response) and 37 replies to the faculty survey (of these, 6 were returned without specific responses; moreover, not all faculty checked responses to every model). The departmental responses showed definite patterns: Strengths--common educational experience provided by Western Cultural Heritage, encouragement of innovation in course offerings and modes of teaching, focus on outcomes and objectives, diversity of experiences in the liberal arts; Weaknesses--inflexibility (almost universal response), arbitrary application of categories, difficulty of double majors and sampling of the disciplines through electives (BFA art majors have no room for electives at all), too many required credits, strain on faculty and departmental resources. There was far less unanimity among the suggestions for change, however, although a number desired that disciplinary codes might somehow be used in the Aims courses and that Western Cultural Heritage might be retained. The faculty survey responses similarly revealed no overwhelming preference, as follows:

	Strongly Approve	Approve	Disapprove	Strongly disapprove
Model I	1	4	15	9
Model II	2	10	11	7
Model III	2	13	6	6
Model IV	9	6	6	7
Model V	2	6	12	9

These responses were qualified by numerous reservations and modifications in the comments section. I have the folders containing both

surveys in my office (Ca 315) and would be happy to show them to any faculty member who wishes to read them.

The committee, which now contains three student members (Joan Toolin '86, Lisa Besseghini '86, Mia Patunas '87), one student alternate (Denise Bourque '87), and a representative designated by the Division of Natural Sciences and Mathematics (Sr. Virginia Orna), met on December 13 to discuss its future direction. At this time, Bea Krauss reported on the results of her transcript and departmental offering study (comparing fall '82 with fall '84), providing us with our first documentary evidence of the impact of the Core on students and curriculum; the study is too complex to be briefly summarized in this article, but copies of her detailed report on and analysis of the data are available in the Dean's Office for any faculty members who want them. The student questionnaires have been distributed but are not yet tallied and analyzed; we hope that this can be completed over intersession. Both studies can then be presented at a faculty meeting early next semester.

Since the issues of curriculum revision are so complex and faculty opinion about the best structure so varied, the committee felt that it would be very unwise to plunge into a new set of requirements without extensive discussion, research into systems other colleges have found effective, examination of creative new educational methods, and extensive study of the impact any changes will have on all segments of the School. The committee therefore unanimously passed the following motion: "that the committee identify areas of immediate need and propose short-term modifications of the Core curriculum on the basis of those needs and that a committee proceed to a long-term evaluation of the general requirements of the Arts and Sciences curriculum." This resolution echoes the general consensus of the chairpersons' discussion at their meeting on December 12.

In effect, this focuses the immediate efforts of the Core Evaluation Committee on the identification of the most pressing needs and problems within the present Core requirements; analysis of our current data will aid this effort, but we would be grateful for any further information on this point from faculty members. Once these needs are identified (and this will be discussed with the faculty at the beginning of next term), we will propose to the faculty ways we see for meeting the most urgent of these needs by minor modifications of the present requirements so that both faculty and students can live with the current system until thoroughly researched and broadly supported curriculum requirements can be instituted. The next meeting of the committee will be on Friday, January 18, at 1:00 p.m.

All the members of the Core Evaluation Committee would welcome your questions and suggestions; we are eager to share with you any data we have and hear your opinions. We want this study to be as collegial as possible, and we hope that the spirit of openness and mutual respect which has characterized this semester will be maintained throughout the process of evaluation and revision of the curriculum requirements.

Barbara F. McManus, Chairperson, Core Evaluation Committee

Women's Colleges: A Book Review

The renewed attention to the role of women's colleges in contemporary society has prompted a look backward to the beginnings of women's higher education. One effort to provide the perspective necessary for understanding the role of women's colleges is the recently published book Alma Mater: Design and Experience in the Women's Colleges from their Nineteenth-Century Beginnings to the 1930's, by Helen Lefkowitz Horowitz (New York: Alfred Knopf, 1984).

In tracing the development of the Seven Sisters (Mount Holyoke, Vassar, Wellesley, Smith, Radcliffe, Bryn Mawr, and Barnard) as well as three twentieth-century successors (Sarah Lawrence, Bennington, and Scripps), Horowitz develops her thesis. Simply stated, it is that the creators of women's colleges attempted to shape campus life by creating "distinctive buildings and landscapes to give that life form," and that through the development of student cultures, the students of the women's colleges transformed their college landscapes and institutions and challenged the common notions of femininity in their era.

In substantiating her thesis, Horowitz states that fear and control of women played an integral part in the development of women's colleges. In her analysis of the founding of Mount Holyoke in 1837, Horowitz finds that its main building, the "seminary," was structured along the lines of another new institution of that era, the asylum. It is Horowitz's view that the seminary structure, as well as the strict rules which governed communal life, were a deliberate attempt to insure the protection and control of the women who were the subject of this novel experiment in higher education for women. Furthermore, Horowitz asserts that the seminary was a paradigm for the development of other women's colleges. As an example, she refers to the development of Vassar College:

The opening of Vassar College in 1865 signaled a new era for American women. With full consciousness of its innovative leap, this true college boldly offered the full liberal arts curriculum to women. But along with Vassar's courageous breakthrough came fear of its consequences. Out of anxiety, Vassar's shapers turned to the seminary [structure] for its system of female protection. According to Horowitz, the anxiety that higher education would "unsex" women, or make them masculine, was a real fear in the nineteenth century, and institutions responded by designing campuses which would protect students from a loss of femininity.

As women's colleges grew, this concern remained integral to their growth. In Horowitz's view, Smith, by building residence halls in a quadrangle arrangement in the 1920's, "attempted to separate women in private, breaking up the intimate life women created with each other to move them into public areas under supervision. . . . The Quadrangles tried another approach to control."

The other major theme of Horowitz's work is that the development of student cultures effectively transformed women's college campuses into settings where various student traditions and rites of passage overcame the original designs of the founders of women's colleges. Horowitz's discussion of student life is very frank in raising the

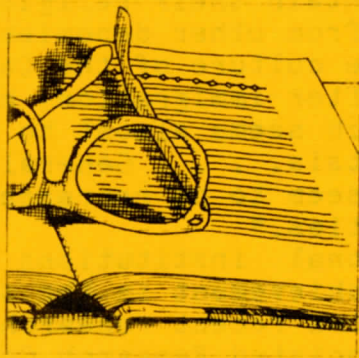
issues of female friendship and intimacy, and her frankness is an asset to her work.

Overall, Horowitz has produced a work of clarity and detail. Through her extensive use of the archives of the institutions she discusses, proof of her thesis mounts steadily as one progresses through her book.

While Horowitz's work is very thorough, it is important to note what it does not cover. Discussion of the curriculum of the women's college is, at best, superficial. No mention at all is made of any women's colleges other than the ten reviewed (the Seven Sisters plus Sarah Lawrence, Bennington, and Scripps). Surely innovations in women's higher education which are worthy of note took place outside the walls of these ten institutions. There is also no indication of how, if at all, the structural and curricular designs of the women's colleges influenced male and co-educational higher education. We also learn little of where Horowitz places women's colleges in the hierarchy of higher educational institutions. The absence of discussion of these issues is understandable in the light of Horowitz's particular purpose and her narrow scope of study; nonetheless, one wishes that these issues were included in some way in her study.

What must ultimately be decided in the course of reading this book is if the focus of Horowitz's study, the design of women's college campuses, is a valid approach for reviewing the history of women's colleges. By effectively proving her thesis, Horowitz affirms the validity of her approach and provides us with a welcome addition to the literature of the women's college.

Robert A. Bonfiglio



EXCERPTA

The Rev. Andrew M. Greeley, "Catholic Intellectual Life," America (November 24, 1984), p. 335.

"I wonder if I might make a contribution to the dialogue continued (with a long history) by Msgr. John Tracy Ellis in his 'Op Ed' of Oct. 6 [America (October 6, 1984), pp. 179-80]. His data are both useful and disturbing, but I wonder if the title of his 'editorial' might more appropriately be 'The Intellectual Life of Catholic Colleges and Universities: 1984.'"

"The article does prove, once again, that the faculties and graduate students at the Catholic universities are not very distinguished, as distinction is measured by indicators that are available to us. One might legitimately conclude from the data that,

as he says, 'there is lacking among us, always allowing for outstanding exceptions, a will to excel in the things of the mind' so long as the 'us' refers to the faculty and the administration of the Catholic higher educational institutions. It does not seem to me, however, that it is legitimate to conclude the 'us' should be extended to the whole American Catholic population."

"A number of years ago, two Canadian scholars (R.L. Schiell and P. T. Rooke), writing from the safe perspective of outsiders in the Canadian Review of American Studies (8/6/76), . . . sharply distinguished between American Catholic culture and American Catholic social structure. They found that the data were overwhelming . . . to establish that there was no incompatibility between the culture of American Catholicism and academic or intellectual achievement, but that the Catholic Church as a formal institutional structure had yet to catch up with the intellectual progress of the American Catholic population. They cited as proof of this, both the failure of any Catholic higher educational institution to achieve eminence and the lack of interest in intellectual and academic matters in the various diocesan administrative structures and institutions."

"It seems to me that this distinction is both valid and extremely useful. American Catholics have taken their place in proper proportion among the upper ranks of the nation's intellectual elite, surely at the great state universities and ever-increasing numbers at such private universities as Stanford, Harvard and the University of Chicago. Moreover, attendance at Catholic colleges seems actually to facilitate this academic success. Catholic intellectuals and academics are, if anything, more likely to maintain their religious affiliations and commitments than are scholars from other denominational heritages. But this transformation in the culture of the Catholic population (requiring a generation or two after immigration) has had little effect on the institutional church which seems almost to ignore the existence of a large new lay intelligentsia. . . . Generally the young and gifted lay faculty members do not seem to be represented in either local or national ecclesiastical activities."

"Moreover, the Catholic higher educational institutions do not seem to have kept pace even with the achievement in the secular academic world of their own graduates. My own recent research, with data collected by the Conference Board of Associated Research Councils on the quality of graduate departments, shows that only three Catholic departments in the country are rated better than average (only slightly better) and the Catholic universities generally rank in the lower third of American universities, somewhere between 'marginal' and barely 'adequate.'"

"Not much seems to have changed at the Catholic universities since Monsignor Ellis wrote his classic article many years ago, however much may have changed in the Catholic population. Perhaps there is one difference. Monsignor Ellis's original article excited enormous reaction inside the American church. I would be very much surprised if his most recent article stirs up any more reaction than did my study a year ago. Mediocrity in the old days may have been denied, or it may have been confessed with the firm purpose of amendment. Now it is passively accepted."

"But I do not think that it is either equitable or consistent with the data to blame the mediocrity on the American Catholic population. Rather I would blame it on clerical culture (including the religious orders and those quasi-clerical lay persons who work for or teach at Catholic universities), which not only passively accepts mediocrity but positively seeks it."

"The only response to my study was an article in Notre Dame Magazine in which the director dismissed the conference board's research as a popularity contest and said that, anyway, Notre Dame did not aspire to be a Harvard. Given the enormous size of their endowment, one wonders why not."

"But don't blame that lack of vision on the general Catholic population."

Submitted by Phyllis Hinchcliffe, osu



LINGUA

As a Christmas present to faculty immersed in reading final papers and final exams, Lingua offers this history of the world as compiled by Professor Anders Henriksson from papers submitted by freshmen at McMaster University and the University of Alberta over a five-year period (published in The Wilson Quarterly [Spring 1983], pp. 168-71). As the editor of the article notes, "To paraphrase George Santayana, those who forget history and the English language are condemned to mangle them."

History, as we know, is always bias, because human beings have to be studied by other human beings, not by independent observers of another species.

During the Middle Ages, everybody was middle aged. Church and state were co-operatic. Middle Evil society was made up of monks, lords, and surfs. It is unfortunate that we do not have a medivel European laid out on a table before us, ready for dissection. After a revival of infantile commerce slowly creeped into Europe, merchants appeared. Some were sitters and some were drifters. They roamed from town to town exposing themselves and organized big fairies in the countryside. Mideval people were violent. Murder during this period was nothing. Everybody killed someone. England fought numerously for land in France and ended up wining and losing. The Crusades were a series of military expaditions made by Christians seeking to free the holy land (the "Home Town" of Christ) from the Islams.

In the 1400 hundreds most Englishmen were perpendicular. A class of yeowls arose. Finally, Europe caught the Black Death. The bubonic plague is a social disease in the sense that it can be transmitted by intercourse and other etceteras. It was spread from port to port by inflected rats. Victims of the Black Death grew boobs on their necks. The plague also helped the emergence of the English language as the national language of England, France and Italy.

The Middle Ages slimpored to a halt. The renasence bolted in from the blue. Life reeked with joy. Italy became robust, and more individuals felt the value of their human being. Italy, of course, was much closer to the rest of the world, thanks to northern Europe. Man was determined to civilise himself and his brothers, even if heads had to roll! It became sheik to be educated. Art was on a more associated level. Europe was full of incredible churches with great art bulging out their doors. Renaissance merchants were beautiful and almost lifelike.

The Reformation happened when German nobles resented the idea that tithes were going to Papal France or the Pope thus enriching Catholic coiffures. Traditions had become oppressive so they too were crushed in the wake of man's quest for ressurection above the not-just-social beast he had become. An angry Martin Luther nailed 95 theocrats to a church door. Theologically, Luthar was into reorientation mutation. Calvinism was the most convenient religion since the days of the ancients. Anabaptist services tended to be migratory. The Popes, of course, were usually Catholic. Monks went right on seeing themselves as worms. The last Jesuit priest died in the 19th century.

After the refirmation were wars both foreign and infernal. If the Spanish could gain the Netherlands they would have a stronghold throughout northern Europe which would include their posetions in Italy, Burgangy, central Europe and India thus surrounding France. The German Emperor's lower passage was blocked by the French for years and years.

Louis XIV became King of the Sun. He gave the people food and artillery. If he didn't like someone, he sent them to the gallows to row for the rest of their lives. Vauban was the royal minister of flirtation. In Russia the 17th century was known as the time of the bounding of the serfs. Russian nobles wore clothes only to humour Peter the Great. Peter filled his government with accidental people and built a new capital near the European boarder. Orthodox priests became government antennae.

The enlightenment was a reasonable time. Voltare wrote a book called Candy that got him into trouble with Frederick the Great. Philosophers were unknown yet, and the fundamental stake was one of religious toleration slightly confused with defeatism. France was in a very serious state. Taxation was a great drain on the state budget. The French revolution was accomplished before it happened. The revolution evolved through monarchial, republican and tolarian phases until it catapulted into Napolean. Napoleon was ill with bladder problems and was very tense and unrestrained.

History, a record of things left behind by past generations, started in 1815. Throughout the comparatively radical years 1815-1870 the western European continent was undergoing a Rampant period of

economic modification. Industrialization was precipitating in England. Problems were so complexicated that in Paris, out of a city population of one million people, two million able bodies were on the loose.

Great Brittain, the USA and other European countrys had demicratic leanings. The middle class was tired and needed a rest. The old order could see the lid holding down new ideas beginning to shake. Among the goals of the chartists were universal suferage and an anal parliment. Voting was to be done by ballad.

A new time zone of national unification roared over the horizon. Founder of the new Italy was Cavour, an intelligent Sardine from the north. Nationalism aided Itally because nationalism is the growth of an army. We can see that nationalism succeeded for Itally because of France's big army. Napoleon III-IV mounted the French thrown. One thinks of Napoleon III as a live extension of the late, but great, Napoleon. Here too was the new Germany: loud, bold, vulgar and full of reality.

Culture fomented from Europe's tip to its top. Richard Strauss, who was violent but methodical like his wife made him, plunged into vicious and perverse plays. Dramatized were adventures in seduction and abortion. Music reeked with reality. Wagner was master of music, and people did not forget his contribution. When he died they labeled his seat "historical." Other countries had their own artists. France had Chekhov.

World War I broke out around 1912-1914. Germany was on one side of France and Russia was on the other. At war people get killed, and then they aren't people any more, but friends. Peace was proclaimed at Versigh, which was attended by George Loid, Primal Minister of England. President Wilson arrived with 14 pointers. In 1937 Lenin revolted Russia. Communism raged among the peasants, and the civil war "team colours" were red and white.

Germany was displaced after WWI. This gave rise to Hitler. Germany was morbidly overexcited and unbalanced. Berlin became the decadent capital, where all forms of sexual deprivations were practised. A huge anti-semantic movement arose. Attractive slogans like "death to all Jews" were used by governmental groups. Hitler remilitarized the Rineland over a squirmish between Germany and France. The appeasers were blinded by the great red of the Soviets. Moosealini rested his foundations on eight million bayonets and invaded Hi Lee Salasy. Germany invaded Poland. France invaded Belgium, and Russia invaded everybody. War screeched to an end when a nukuleer explosion was dropped on Heroshima. A whole generation had been wipe out in two world wars, and their forlorne families were left to pick up the peaces.

According to Fromm, individuation began historically in medieval times. This was a period of small childhood. There is increasing experience as adolescence experiences its life development. The last stage is us.